

03 Statement of Faith and Foundational Doctrine

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Scripture

We believe that God inspired and preserved His Word. We receive the King James Bible, Authorized Version of 1611 in its standardized 1769 textual tradition and Pure Cambridge Edition text form, as our final written authority for faith, doctrine, conduct, ministry, and assembly order. No officeholder, institution, tradition, or human document stands above it. All Scripture is inspired and profitable; right division does not discard Scripture. References: 2 Timothy 3:16-17 KJB; Psalm 12:6-7 KJB; 2 Timothy 2:15 KJB.

The Gospel of Christ and salvation

We proclaim that Christ died for our sins according to the scriptures, was buried, and rose again the third day according to the scriptures. Salvation is God's gift by grace through faith in Jesus Christ and His finished work, apart from human works as its basis. Church membership, giving, ordination, ceremonies, and personal merit cannot add to that work. References: 1 Corinthians 15:1-4 KJB; Romans 3:24-28 KJB; Romans 4:5 KJB; Ephesians 2:8-9 KJB.

Right division and Paul's ministry

We recognize Paul's distinctive apostleship to the Gentiles and the revelation committed to him concerning the Dispensation of the Grace of God. We study all Scripture in context while receiving Romans through Philemon as the central doctrinal instruction for the Body of Christ. References: Romans 11:13 KJB; Galatians 1:11-12 KJB; Ephesians 3:1-9 KJB; 2 Timothy 2:15 KJB.

The Mystery and the Body of Christ

We distinguish the Mystery kept secret and later made manifest through Paul's ministry from Israel's prophetic program. The Body of Christ is not Israel's replacement, restoration, or institutional continuation. In Christ, believers are described as one Body, one new man, and a new creature. Institutional affiliation does not create membership in that spiritual Body. References: Romans 16:25-26 KJB; Ephesians 1:22-23 KJB; Ephesians 2:14-16 KJB; 2 Corinthians 5:17 KJB; Galatians 6:15 KJB.

Baptism and the Lord's Supper

We do not impose water baptism as a required ordinance for salvation, membership in the Body of Christ, or TGBC fellowship. We understand the Spirit's work of placing believers into one Body as central to the one baptism of the Body of Christ. We do not impose the Lord's Supper as a required ordinance for the Body of Christ or as a means of salvation. Biblical passages concerning these matters remain inspired Scripture to be studied in context. References: 1 Corinthians 1:17 KJB; 1 Corinthians 12:13 KJB; Ephesians 4:4-6 KJB; 1 Corinthians 11:23-26 KJB.

Assurance and the catching away

The believer's assurance rests in God's grace and Christ's sufficient work. Believers are sealed unto the day of redemption. We distinguish the catching away of the Body of Christ revealed by Paul from the prophetic return connected with Israel and the nations. References: Ephesians 1:13-14 KJB; Ephesians 4:30 KJB; 1 Thessalonians 4:13-18 KJB; 1 Corinthians 15:51-53 KJB; Acts 3:19-21 KJB.

Offices and qualification

We recognize bishop and deacon as ecclesiastical offices. Elder describes qualified bishop oversight within our order and is not a third ordained office. Pastor is not established as a separate office. Bishops and elders teach and oversee; deacons undertake proved service under assigned authority. Only bishops and elders may be admitted to PRAECEPTORIUS.

Candidates must be examined according to the complete applicable Pauline qualifications. TGBC does not treat a bare history of divorce or remarriage as an automatic universal disqualification without examining present conduct, doctrine, household, testimony, and circumstances. This position does not remove marital faithfulness, blamelessness, or any other qualification. References: Philippians 1:1 KJB; 1 Timothy 3:1-13 KJB; Titus 1:5-9 KJB; 1 Timothy 5:19-22 KJB.

Doctrine and institutional identity

TGBC is a Pauline Dispensational Assembly. It does not claim denominational succession or external ecclesiastical control. Its doctrinal distinctions concern teaching, programs, and institutions and do not establish that every individual associated with another religious system is evil or unsaved.

The unique Founding Bishop designation, Circle procedures, and succession rules are adopted organizational arrangements. They are not presented as phrases or offices expressly named in Scripture. All teaching and conduct remain subject to the KJB.

Affirmation and adoption

I affirm this Statement as the foundational confession of TGBC and acknowledge its relationship to Scripture and the Constitution.

Name and office _____ Signature _____ Date _____

Adopting authority _____ Effective date _____ Record _____